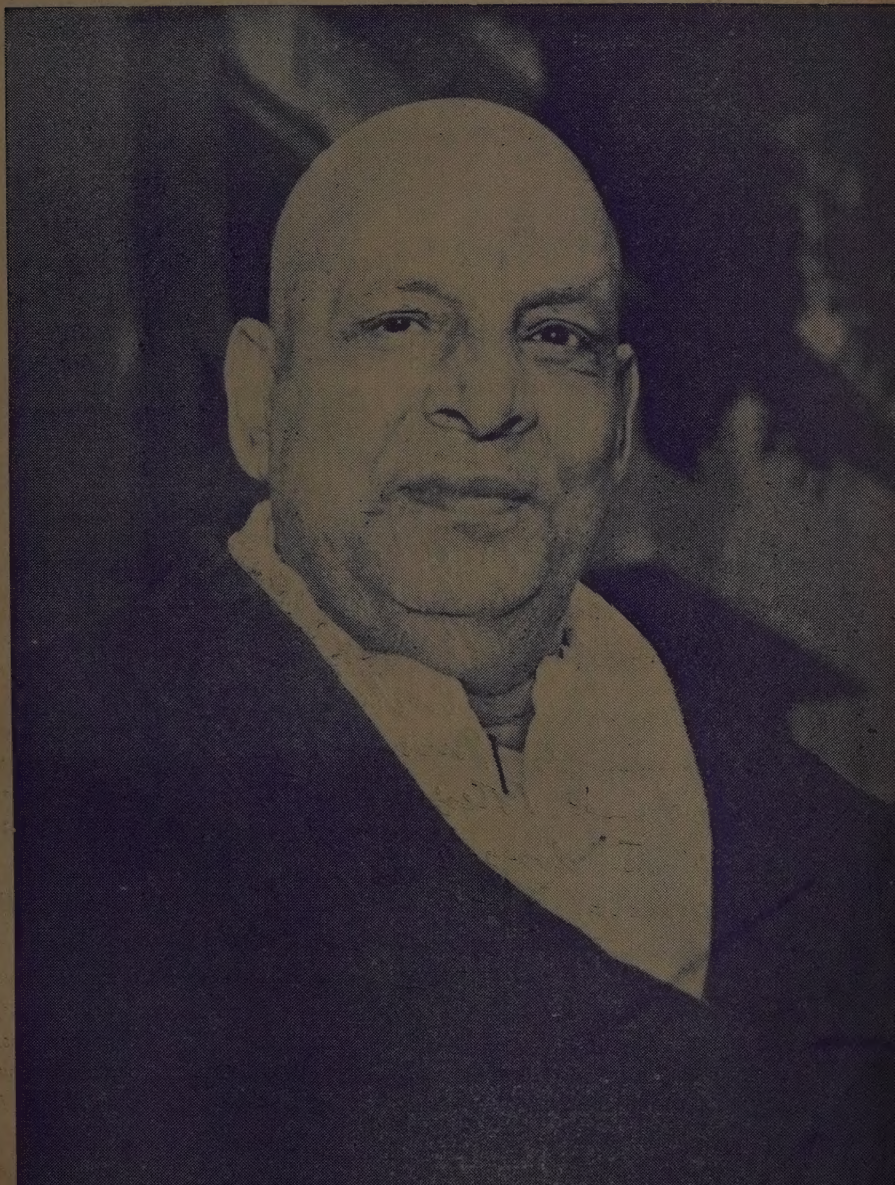


THE DIVINE LIFE

VOL. XXI
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NOVEMBER
1959

SERVE
LOVE
MEDITATE
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BE GOOD
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E VIRTUOUS
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ADJUST
COMMODATE
PRACTISE
AHIMSA
SATYA
AHMACHARYA
THIS IS
HE ESSENCE
OF
DIVINE LIFE



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35

1st November 1957

Sri Sivananda Kumudini,

Hyderabad.

Brahman is the only Reality
and pure Consciousness.

Brahman is the absolute
Truth, absolute goodness
and absolute Beauty.

Brahman is absolute freedom
Brahman is Immortality
and eternal Bliss

Shut the doors of the senses.

Be a hero. Meditate on
Brahman thy innermost Self.
Break the fetters. Attain
the Light of Lights.

May Love Bless you Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar:
16 Nov., to 15 Dec.)

NOVEMBER

26 Ekadasi

28 Pradosha Puja

Jnaneshwar Jayanti

29/30 Amavasya

DECEMBER

3 Sixteenth Anniversary
of the Akhanda Maha-
mantra Kirtan

10 Ekadasi;

Bhagavadgita Jayanti

12 Pradosha Puja

14/15 Purnima;

Dattatreya Jayanti

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nanda Ayurvedic Pharmaceu-
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as well as free medical advice.



DIVINE LIFE

VOLUME TWENTY-ONE

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NUMBER ELEVEN

Concept of Mind in 'Yoga-Vasishtha'

(Dr. B.L. Atreya, D.Litt)

The mind is a definite form of the all-powerful absolute consciousness, assumed by it through its own will-power. It is, as it were, the thinking aspect of the absolute consciousness. Its essence is imagination. The absolute self, manifesting itself in imaginative activity, is mind.

It is a vibration in the pure consciousness, rendering it impure with objectivity and change. It is a pulsating and changing form of consciousness which partakes both of subjectivity and objectivity. The mind is the intense tendency of thought to be something.

FORMS OF MIND

Mind, intellect, *chitta*, ego, activity, imagination, memory, desire, ignorance, impurity, *maya*, *prakriti*, *jiva*, creator, preserver, the subtle body, the sense-organs, the physical body and the objects of knowledge—all are merely the names and forms of the mind in accordance with the different functions it performs.

It is called *manas* (conscious mind) when it is functioning as the conscurring activity of the absolute consciousness, imagining the multiplicity of forms.

It is called *buddhi* (intellect) when it

remains fixed on a particular idea and has a definite knowledge of it in the form of "it is this."

It is called *ahamkara* (ego) when it assumes for itself a distinct existence and binds itself to particular states. The name is given on account of the idea of "I am" being present in it.

It is called *chitta* (the subconscious) when it displays fickleness and passes quickly from one object to another without any proper reason (as in dream).

When it feels some want in itself and runs after an object, which can be attained as a result of a movement towards it, it is called action.

It is called imagination (*kalpana*) when, forsaking its balanced state, it begins to think of some desired state of existence.

It is called *smriti* (memory) when it thinks of an idea as previously experienced.

It is called *vasana* (desire) when it is so fixed on the objects of enjoyment as to forget (neglect) everything else.

It is called *avidya* (nescience) because it ceases to be (something different from

the absolute consciousness) when true knowledge is attained.

OBJECTIVITY

It is called *maya* (impurity) because its appearance is for its own harm, and because on account of the network of its imagination it conceals the real self (causes it to be forgotten). It is called *maya* (illusion) because on account of it the real (self) appears as unreal (as if non-existing) and the unreal (the objective world) as real.

It is called *prakriti* (the root cause of objective forms) on account of its being the source of all objects of experience.

It is called *jiva* (living principle) because it lives and is conscious.

It is called *purushatka* (the eightfold city, i.e., the subtle body consisting of eight factors, viz., the mind, the intellect, the ego, and the five senses) on account of its strong network of imagination.

It is called the *ativahika-sarira* (the body of thought, so called on account of its capacity to go to distant places without difficulty).

It becomes an *indriya* (sense-organ) and is called so because it pleases the self (Indra) through hearing, touch, vision, taste and smell.

It becomes the body by thinking of the body and the objects by thinking of the objects.

As a creator of its own world, it is called Brahma by some, *virat* (cosmos) by others, *sanatana* (eternal) by some, Narayana by others, Isa by some, and Prajapati by others.

All these names are synonyms of the stress in the absolute consciousness impregnated with objectivity.

From the point of view of grossness

and limitation, there may be distinguished three grades in the manifestation of the mind; the monad, the ego, and the body (*jiva*, *ahamkara*, *deha*).

INVOLUTION

A monad gradually becomes an ego on account of the intensity of the tendency towards objectivity, as a spark of fire grows in volume on account of the increase of fuel, as on account of depth the sky appears to be blue, and as air becomes wind.

Through the intensity of many-sided imagining activity, the monad knows itself in the form of "I am this," and imagines a starlike form for itself which is later on further differentiated as the body. It then desires to see, makes an effort to see, and immediately there arise two holes in the form with which it has identified itself, which evolve into eyes. *Pari pasu*, with the desire to see is created on the objective side the subtle object of vision.

In the same way, that with which it touches becomes the skin, and through which it hears becomes its ears; that with which it smells becomes the nose, and that with which it tastes becomes the tongue. On the objective side evolve the corresponding objects of all the senses (in its experience). Those with which the monad acts in accordance with its desires becomes the organs of action.

In this way, by the power of desire, are experienced by the monad the objects, their perceptions and ideas. The monad, now stands clothed in the eightfold subtle body (mind, intellect, ego, and the five subtle elements). This subtle body is gradually experienced as the physical body.

Thus, the limitation of the monad to the physical body is self-created. It enters the bondage of the body by itself like a silk-worm.

All objects have their mental aspect. There is the mind behind every particle of

dust. It fills the whole space. It grows within every sprout. It moves as a sap in tender leaves. It rises up in the waves of the ocean. It dances within the womb of a rock. It rains in clouds, and lies inert in a piece of stone. Even in inert things re-

sides desire in a potential form, as flowers in their seeds.

[For details, please refer *The Philosophy of the Yoga-Vasishtha*, Theosophical Publishing House.]

The Call of Divine Life

(Sri Swami Sivananda)

[Adapted from a tape-recorded message given through the Divine Life Society Branch at Madurantakam, South India]

People are easily carried away by sense-objects. The struggle for existence is so keen that man has hardly any inclination to reflect over the fundamental problems of life itself! Man's needs are few; his wants are limitless. The satisfaction of one want gives rise to a dozen more. Man's happiness is reduced to the same degree to which his luxuries have been increased.

That is why our great sages have emphatically declared: "If you want liberation, my dear child, renounce sensual pleasures like poison, and drink the nectar of Ahimsa, Satyam and Brahmacharya." These are eternal truths. Changing times do not change the course of the sun. Sanatana Dharma (the eternal religion) does not change. What Lord Yama told to young Nachiketas (*vide Katha Upanishad*) holds good for all time. The Preya-Marga (the path of pleasure) leads to mere sensual (excitement) which is ultimately pain only; it is chosen by the deluded man. The Sreya-Marga (the path of the good) leads to the Supreme Brahman, to liberation from birth and death; the hero chooses this path.

SEEK THE TRUTH

True: it is the nature of the mind and senses to flow outward and seek satisfaction in sense-objects. Because: *paranchikhami*

vyatrinat swayambhuh, tasmāt paraṁ paśyati na antaratmanam—the Creator put this outgoing tendency in the mind and senses; therefore they run outward and do not perceive the Atman within. But, *kaśchit dheerah*—the rare spiritual hero turns the gaze within, and realizes the Atman. The Atman is the Light of lights. (*Chants*)

*Jyotishamapi tat jyotih
tamasah param uchyate
Jnanam jneyam jnanagamyam
Hridi sarvasya tishthitam*

That is the only Reality to be known. It is attained by Self-knowledge. It is seated in the hearts of all beings. It is seated in your heart. You have searched so long in vain for this, in external objects.

A fool was walking along the railway track in a hilly region. He had to pass through a tunnel. When he was in it, he had accidentally dropped his purse. He ran out of the tunnel and went about searching all over the place for the purse. Another man coming along that way asked him: "O friend! What are you searching here?" The fool replied: "I am searching for my purse." "How did you lose it?" asked the friend. "I was walking through the tunnel, and accidentally dropped it there," replied the fool. "Why are you searching here, then?" asked the friend.

"Because I cannot see well within the tunnel!" replied the fool.

GOD IS WITHIN

You laugh at his foolishness. But everyone is behaving in the same way. All bliss, all peace is within. Vainly you are searching for it in the objects of the world. Turn the gaze. You will perceive it. Illumine the cave of your heart with the light of meditation. Illumine the cave of your heart with the light of Ram-Nam (God's name). Then you will be able to see that the treasure of treasures is within you. (*Sings*)

Within you is hidden God,
Within you is immortal Soul;
Kill this little 'I,'
Die to live,
Lead the divine life.
Within you (is the) fountain of joy,
Within you (is the) ocean of bliss;
Rest peacefully in your own Atma,
(And) drink the nectar of immortality.

FORGET NOT THE GOAL

You cannot sail in two boats. You cannot serve God and mammon at the same time. Spirituality and worldly (mentality) are two entirely different things. Unless you give up worldliness, you cannot lead the divine life. Unless you give up this little, self-arrogating 'I,' you cannot realize the infinite 'I,' your own Atma, full of Satchidananda (existence-knowledge-bliss). Remember (*chants*):

*Vihaya kaman yah sarvan
Puman charati nispriah
Nirmamo nirahankaro sa
Santim adhigachhati.*

Ruthlessly give up all (mundane) desires. He who is desireless is the king of kings. *Kowpeenavantah khalu bhagyavantah*—that sage who has nothing but a Kowpeen (loin wrap) roams about happily. He is

unaffected by controls and taxes. He does not bother about communism and capitalism. He is not afraid of thieves and rats. He rests in his own Self. He sings:

*Sivoham Sivoham Sivoham Soham
Satchidananda Swarupoham*

That is your goal. Forget not the goal even for a second. Maya is very powerful. Sage Markandeya says in the *Devi Mahatmya*: "This Mahamaya deludes even great men of wisdom." Beware, Beware, Beware. It takes years to build a house; less than a second to destroy it. Eternal vigilance is the price you have to pay for attaining immortality.

DIVINE NAME

Take refuge in the name of the Lord. Constant remembrance of the Lord is the greatest fortress. Dwell in it and you will ever be safe. The Lord's grace is mighty and supreme. Do total self-surrender to Him. Say from the bottom of your heart: *Sri Rama Saranam Mama*—I take refuge in Rama. I assure you—Lord Rama himself has assured you in the *Ramayana*—that he will grant you Abhaya (fearlessness). He will protect you. Even as he protected Madurantakam half a century ago, in answer to the prayers of a European Collector (a British district magistrate). Anyone can call upon him, everyone should call upon him. Ram-Nam (the name of Rama) should resound in every home in Madurantakam. This is my fervent prayer. The evil influences of materialism will not touch you: Maya will not approach you, if you take refuge in the Lord. Rest assured of this.

I appeal particularly to the youth to lead the divine life. They are the hope of the nation. They are the leaders of tomorrow. They are the rulers of tomorrow. It is most important that they should be properly moulded. The spiritual seed must

be sown in the young. The fresh, fragrant flower should be offered to the Lord in worship.

EDUCATION OF THE YOUTH

This is the foremost duty of independent India. In the name of secularism, we should not neglect to impart moral and spiritual instruction to the students. I pray to the teachers and the parents of our students to make it a point to impart moral and spiritual instruction to the boys and girls. We have already seen what secular education has done to Indian youth. Students do not respect and revere their teachers or even their parents. They do not take a keen interest in their studies. They resort to strikes and hooliganism to pass the examination, even if they had not done well and had not studied their lessons properly. What a different state of affairs would prevail had the teachers and parents (been effective in imparting) moral instruction to the students? What is imparted in our schools and colleges today is not education. A lot of information is pumped into the young brain. Where is real education? What a grand and sublime ideal was placed before our students in days of yore by our Maharshis ! Listen to the Maharshi's (Yajnavalkya's) convocation address in the *Taittiriya Upanishad*—

Satyam vada—speak the truth.

Dharmam chara—lead a righteous life.

Matridevo bhava—let the mother be your God.

Pitridevo bhava—let the father be your God.

Acharyadevo bhava—let the preceptor be your God.

Atithidevo bhava—let the guest be your God.

ATTITUDE TO PRECEPTOR

Where is such instruction today? If these golden teachings are inscribed on the

tablet of the heart of our youth, will they behave in such an unruly manner? It is only when the students approach the teachers with the spirit of discipleship will they be able to imbibe the teachings. Humility is the first requisite in learning. Unless you have devotion to the Guru, how can you be benefited by his teachings? On the other hand, if you have devotion to the Guru, truth will (reveal itself) to you, and you will perceive it as clearly as an apple on the palm of your hand. (*Chants*)

Yasya deve para bhaktih

Yatha deve tatha Gurau

Tasyaite kathita hyartah

Prakashante mahatmanah

This is the ideal, not only of a spiritual aspirant, but of all disciples and students. You must have devotion to God, and as much devotion to the Guru as you have to God. Then only will you grow in wisdom.

These truths shall be imparted to the student of today. This is the only solution to the problems that face India. Educate the youth by all means. But, give the right type of education. Impart that education (which) will make them grow into ideal men and women, ideal citizens, peace-loving, righteous and godly. That can be done only by imparting moral and spiritual instruction to them. Avoid sectarian doctrines and dogmas, by all means. But teach them the fundamentals. The fundamentals are universal. Instil in them faith in God, and love of righteousness.

RELIGIOUS EDUCATION

Religious education will not make anyone fanatic or bigoted. Real religion is universal. It declares that there is one God who is all-pervading, the Creator and the Ruler of the universe. The goal of man is to attain God. "Be good, do good," says religion; this is the royal road to God-realization.

"Serve, love, give, purify, meditate, realize": these are the fundamentals of the universal religion. Speak the truth. Serve all. Serve the poor and the sick. Love all, because all are the manifestations of your own Self. Give, give, give everything to all. Share all that you have with all. Purify the mind. Meditate and realize the Self. This is divine life. This is the universal religion which applies to all, in all countries. Let this universal religion be taught to all our students in our schools and colleges. This is the greatest need of the hour.

Once again I pray: forget not the goal. You must shine as saints, Yogis and

Jivanmuktas in this very birth, nay, this very second. Strive. Strive. Be dynamic. Be not lethargic. Arise. Awake. Realize the Self. Life is short. Time is fleeting. Sing the names of the Lord. Have a daily routine. Have a programme of life. Stick to Dharma. Reach the goal, here and now.

Om purnamadah purnamidam

Purnat purnamudachyate

Purnasya purnamadaya

Purnamevavasishyate

[Recorded by Sri Muthulinga Reddiar, President of the Divine Life Society, Madurantakam Branch, Madras, from whom duplicate copies of this message can be had, if required lengths of tape are sent, c/o the local Hindu High School.]

Spiritual Idealism in Islam

(Dr. M. Hafiz Syed, Ph.D., D.Litt)

There is no religion, ancient or modern, which is devoid of moral principles and spiritual elements. Unlike other faiths, Islam has clearly and unmistakably recognized the fact that God has been merciful enough to send teachers and prophets to every nation and country from the earliest days of Adam upto the last prophet, Muhammad (so far as Islam is concerned), through whom Islam was given to the world. Therefore, every devout Muslim, who has faith in the revealed religion, has to respect religions other than his own. The Holy Quran says that no distinction is to be made among the prophets.

Islam, like most of the religions of the Aryan and the Semitic stock, believes that God is the supreme source of all creation, and, as Father and originator of all human beings, is equally interested in the spiritual welfare of all mankind. As the source of our being is one, we have a common destiny, namely, spiritual evolution and perfection, in due course of time.

UNITY IN DIVERSITY

As all religious teachers were ordained by the High Power to serve human beings without any distinction, the essential teachings of almost all the great religions of the world, not only bear striking similarities, but in certain cases, one is agreeably surprised to find identity in some of the ways of God-realization and the final destiny of man. It is right to presume that the essential unity of the various schools of mystical thought is based upon rational grounds. As human beings differ in tastes, talents and tendencies, so they are divided into various races, religions and tribes. This division, however, is not vital and essential.

Sadi, the great mystic poet of Persia, says that all men are limbs of one body. In view of those basic facts, it will be very interesting and instructive to learn that there is a common ground on which the Muslims of the world can meet their brethren of Hindustan and of other countries.

on a common platform of goodwill and mutual fellowship.

SUFI MYSTICISM

The Sufis are divided into innumerable orders. One of the two original orders is Hululiyah, which means "the inspired." This order believes that God has entered into them, and that the divine spirit enters all who are devout and lead an austere life, purifying their hearts of all impurities and evil thoughts. The other Sufi order is Ittihadiah, which means "the unionists." This order believes that God is one with every enlightened being, that He is the flame and the soul is like charcoal (ready to be aflame) and that the soul, by union with God, becomes God.

The Muslim mystics are agreed that God is one, alone, single, eternal, everlasting, knowing, powerful, mighty, majestic, generous, clement, the master, merciful and compassionate; that He is qualified with all the best names; that since eternity, He has not ceased to continue with His names and attributes; that there is nothing eternal but He and no God besides Him; that He is neither body, nor shape, nor form, nor person, nor element, nor accident. One of the great Sufis says that God is hidden in His manifestation, manifest in concealing. He is outward and inward, near and far, and in this respect He is removed beyond the resemblances of creatures. They are agreed that He is neither perceived by the eyes, nor assailed by thought, that His attributes do not change and that His names do not alter, that He is first and the last, the outward and the inward, that He is acquainted with everything, that there is nothing like Him, and that He sees and hears.

SADHANA

The concept of the unity of God is the pivot round which revolves all other doc-

trines. The oneness of God is acknowledged by all schools of mysticism. The pure existence of the Supreme Reality is called *Zat*, without any reference to His attributes. It is known through its qualities and attributes called *Ism-e-Sifat*. The neophyte is expected to meditate on the divine attributes, and through constant meditation, prayerfulness and single-minded devotion, a glimpse of God's beauty, greatness and grandeur is vouchsafed to him. The aspirant is enjoined to draw a curtain over his mind against *Masewa*, that which is not God, and desire nothing but Him, and acquire the ability to do His will. Islam really and literally means complete resignation and surrender to the will of God, an attitude which becomes to the believer the only ruling idea of his life. He owes allegiance to no other being. He bows down before none, kneels down before none other than the almighty Allah who is the sole refuge, benefactor and supreme master.

The first steps, enjoined by Islam to attain one's goal are prayer, five times a day, a full month's fast once a year, sharing at least one fortieth of one's property with the poor, and performing a pilgrimage to Mecca called *Haj*. The second course is constant repetition of God's name, mentally and verbally, and meditation on Him and His qualities. In order to fully succeed in one's effort for spiritual realization one has to seek the help and guidance of a *Murshid* or *Guru*, to whom one offers one's utmost devotion and who in his turn initiates the disciple into the mysteries of divine wisdom and takes him along, from one step to another, in the sphere of spiritual development. In this connection three kinds of meditation are practised. The first is called *Tesawar-e-Shaikh* (meditation on one's teacher), the second *Tesawar-e-Rasul* (meditation on the Prophet), and the third *Tesawar-e-Allah* (meditation on God). Thus an aspirant is led from one step to the

other, systematically, till he attains God's grace and an insight into the mystery of divine wisdom.

The Prophet once said: "I am from the light of God, and all things are from my light." Truly, God is beautiful and He loves beauty. Beauty is the personal attribute of Zat. God created man in His own 'face,'

says the Sufi. "He clothed him with His own attribute of beauty." Man is, therefore, inclined to the beautiful. God is thus beauty and love. His beauty is love and His love is beauty. He is lover and beloved at the same time. He sees Himself in the mirror of His own beauty, and, therefore, loves Himself (His creation).

Guide-Lights on the Path of the Aspirant

(Sri Swami Sivananda)

1. God is beyond mind and senses, beyond intellectual perception and expression. But the mind is a means to God-realization, and hence God has to be associated with all that is positive, so that one may soar high, from negative life of bondage to spiritual life of freedom.

2. God is the inner ruler, the remote voice of one's conscience. God is within as well as without. To find God, you must look within, still the mind through self-restraint, concentration and meditation, and dissolve it in the consciousness of the Divine. The heart must be purified through selfless service and ethical discipline. The senses must be brought under control.

SYNONYMOUS SYMBOLS

3. Truth is God. Truth is love, justice, goodness, the inner voice.

4. Om is the symbol of God, the creative, sustaining and dissolving power behind all phenomena. Om is the root of all sounds, therefore of all words. Om is the centre of cosmic vibration, the cause of creation. Om is the pulsation of the spirit within man, and man is the vehicle of good and evil tendencies, the physical body, the subtle mind and all its components, that conceals the spark of the spirit within.

5. Om is that which is immanent and underlies all names and forms. God is one, but people call Him by different names. Om

is one of them. In practical life, Om is truth, love, purity. Om is the source of light and knowledge. Om is goodness, spiritual beauty, divine music, the ringing note of justice. Om is moral sense, the pivot of ethics. In order to realize Om, one must possess the spiritual qualities that are associated with it.

SPIRITUAL ASPIRATION

6. You must have a spiritual outlook. You must realize that there is something higher than all that you see, higher than material objects, higher than body and mind. There should be discrimination between the permanent and the transitory, between enduring values and momentary interests centred round one's physical being between right aspiration and negative inclination, between truth and untruth, love and hate. You must choose the positive and try to overcome the negative. That is the first step towards God-realization.

7. Pray to God for strength and enlightenment. It is in God alone that true peace and fulfilment can be found. The world is a training ground for the realization of the Divine. It is a means, not an end by itself. One must not expect too much from it, but do one's duty in the best possible way and offer one's actions to God as His worship.

8. Expect nothing, you shall know no disappointment. A measure of detachment and non-expectation is necessary in everyone.

9. God is always with you. Have you ever cared to think of this? It is through His grace alone that you live and move. The realization of this factor will give peace and strength.

10. Repeat the name of the Lord, any one that is dear to your heart. Meditate on Him, any form that inspires faith and devotion in you. In the early morning hours, attune yourself with the Divine through prayer, Japa and meditation. This will give you immense strength. In course of your normal duties, try to put into practice some basic virtues such as truthfulness, tolerance, compassion, unselfishness and generosity, and exercise a measure of discipline on tendencies which are not conducive to your welfare. This is the beginning of spiritual life.

MAYA AND REALISM

11. The doctrine of Maya can often have an adverse effect, if not properly understood, instead of being a help. The performance of one's duty in the best possible way, with right attitude, interest and dedication, without bothering about return, is itself worship of the Lord. The world does not cease to be real as long as there is the presence of the individual mind. Therefore, one must be vitally interested in its welfare and do as much as one can as per the circumstances one is placed in.

Efficiency in action is Yoga. The doctrine of Maya is meant to act as a brake when one gets too much attached to things worldly, or loses one's sense of proportion by success, or gets unduly depressed by loss or adversity. Spiritual understanding demands a strong will, steady mind, vigour and optimism. A negative drawing back

does not help one either materially or spiritually. Therefore, be positive always in your outlook, and do not try to shy away from responsibility in the name of Maya. Life is a fascinating adventure towards betterment, evolution, perfection. Therefore, accept life bravely, with wisdom, courage, and faith in yourself.

12. Steadiness of mind and control of thought are not achieved in a short time. They require prolonged discipline. Do plenty of Japa, and be regular in concentration and meditation. Let your company be good. Let your aspiration be pure.

PURPOSE OF SADHANA

13. Sadhana should not be a chore. It should be pleasant and done with happiness. Repression is not Sadhana. Mechanical performance of religious practices does not serve the purpose of Sadhana, i.e., when devoid of a sincere effort for self-culture.

14. A religious man or a holy man should be courteous, tolerant, broad-minded, broad-hearted, undogmatic, and absolutely straight in thought, speech and conduct. Hatred should find no place in him. Untruth should not cross his lips. Fanaticism should never contaminate his mind. Righteousness should rule his conduct. Otherwise, he is far from being religious or holy, and he does more harm to society than good.

15. Try to attain perfection in one good quality. The practice of other virtues will be easy, then.

16. Different scriptures are meant for different temperaments. Even parts of the same scripture are meant for people of varied outlooks.

SUFFERING AND DESIRELESSNESS

17. Suffering is a common experience, in some more and in some less. By thinking of suffering it does not cease. It is

difficult to be forthright about justness or unjustness of suffering. The Hindus relate it to Karma, for otherwise God would be unjust. Therefore, one should try to be positive in perspective and action, and accept the unavoidable philosophically, with detachment and stoic determination to keep the spirit strong and resolute. If a thing can be remedied, all efforts must be directed to that end. If not, one has to face the fact bravely and with composure. Otherwise, there can only be neurosis.

18. To be desireless is a term primarily indicative of giving up negative desires. It does not preclude positive desires which are necessary for progress towards the state of desirelessness, which is one of positive fulfilment, and, therefore, not negative.

19. Silence is stilling of all distractions, all outgoing tendencies of the mind and its inner turmoil. Silence is self-discipline, including that of speech.

20. Health and disease are conditions related only to body and physical mind. Your real nature is Satchidananda. You are the disease-free Atma. Remember this often. You are the sorrowless, painless Atma, above all duality, beyond the pairs of the opposites. One cannot help, no doubt, being aware of one's physical conditions. But the mind has got to be drawn back again and again from the awareness of the body. Auto-suggestion helps to overcome negative conditions. But do not tire the mind. Relax, and meditate on peace, and feel that you are full of health.

[From recent letters to aspirants]

Man's Relationship with the Reality

(Sri Swami Sadananda)

The aspirant asks about the nature of the Reality, and, according to or in the light of that Reality, who he is.

The Reality is that which is real as opposed to what is unreal. That which is real is that which exists for all time. It is called Sat in Hindu scriptures. The word 'Sat' also means 'the essence.' Therefore, it is the essence of all that we see in the world. What do we see in this world? A number of objects, starting with the mineral kingdom and mounting up to the human kingdom, and a number of qualities, good and bad. The latter are abstract and have their existence only in the form of ideas. But, then, there is in us an instrument, the mind, to recognize the existence of these ideas and make use of them too.

NAME AND FORM

When we examine the Sat, that is in any object in the universe, we negate what

is its opposite, Asat. The latter appears to exist but does not have a permanent existence. That consists of the name and form of a particular object. The name is that which can be spoken and, therefore, heard by the ear. The form is that which can be seen by the eye. If a thing can be seen by the eye, it gets a name also. It can, therefore, be heard by the ear too. Now both hearing and seeing relate to the vibration of a particular thing. To be seen, an object should be in a particular state of vibration. Light must act upon it and must reveal its existence to us.

The vibration that must be perceived by the eye is the same kind of vibration that can be heard by the ear. So it may be said that seeing and hearing are only two aspects relating to one and the same vibration. In other words, if the vibration is perceived by the ear, we hear it. If the vibration is perceived by the eye,

we see it. The name that is given to it obviously must have been first given by the first person who recognized the vibration of the object through his ear. In any case, these are only the temporary aspects of the object. It is because even if the underlying essence of an object does not vibrate, it does not cease to exist.

ONE APPEARS AS MANY

The vibration is only a manifestation of the force that is in the object. There is the reality or the existence of the object itself in the state in which there is no vibration at all. Unless we perceive through vibrations the difference between one object and another object, we cannot recognize the difference between the two. Therefore, it is the seeing or hearing or recognition of the vibrations relating to different objects that enables us to perceive the difference between objects. When we do not perceive these differences, the objects are the same. Thus, we are led to the conclusion that one and the same object that pervades the entire universe appears as different objects through different kinds of vibrations.

In the state in which there is no vibration, there is only one thing. In the state in which there are vibrations, there are many things. The one thing that existed before the vibrations and naturally continues to exist through the vibrations is the Reality. It is that Reality which, according to the *Upanishad*, seems wanted to see as many, and the manifestation of the energy contained in that Reality was in the form of vibrations and was responsible for the manifestation of the one Reality in the form of the universe.

First, there was the thought arising within the Reality that it should see itself as many. This is spoken of as the *Ichha Shakti*, or the primordial desire of the Reality. Then it knew that it could manifest itself, and that knowledge is spoken of as

the *Jnana Shakti*. Lastly, it showed itself as the universe, and that is *Kriya Shakti*, or the energy to create. So, the Reality is the eternal Spirit of which the one thing that we know is that it is, that it exists; in other words, it is *Sat*.

EXISTENCE-KNOWLEDGE-BLISS

But to know that Reality exists, there must be some kind of movement of Reality, not from one place to another but from within itself. Unless there is some kind of movement, it will be impossible to detect its existence. We, as manifestations in the universe of the Divine Spirit, recognize now after the manifestation that the *Sat* is capable of being found out only through its inner movement, and that movement is what is known as its *Chaitanya*. It is called, in short, *Chit*. Therefore, we are to postulate the existence of not only a *Sat*, but also of its primordial inner manifestation as *Chit*. And what is this *Chit*? It must be capable of being understood because it is manifested in the universe.

We find in the universe that there is a Cosmic Intelligence because we find intelligence in ourselves. Our intelligence must have come only from the Cosmic Intelligence, fractions of which will be manifested in the different orders of creation in different grades. Along with this Cosmic Intelligence goes also the Cosmic Power. We find that we are capable of desiring and achieving by action. Therefore, this power also must have come from the one original source, which we have to name *Chit*, or *Chit Shakti*. Thus, we come to the conclusion that *Sat* is revealed as *Chit* at the time the universe becomes manifested.

Along with this manifestation of intelligence and power, there is also the natural result coming from both, the happiness that is enduring and permanent. We all have glimpses of happiness. In our own lives our experience of these glimpses of

happiness enables us to infer that we have in part a reflection of the Reality. That enduring, everlasting, imperishable happiness is given the name, Ananda. Therefore, Sat reveals itself as Chit and also as Ananda. That is why the eternal Reality lasts for all time and even beyond time (for time is only a conception of the mind, a created entity), and is called Satchidananda.

CREATION OF MAN

In the light of that Reality, what is the position of the individual soul? Man is indeed, a part of that Reality. He has in him both that which is eternal or immortal and that which is perishable and is taken by him for temporary use. I mean that the body and the mind, in which the real 'I' dwells, are temporary and transitory because they can function only for a short time. Since man is a fraction of the Real, he has in him a fraction of the Reality's Shakti. He has desire. He has knowledge, and he has also the ability to create. But all these are only fractional manifestations like the individual souls in relation to the one Reality that is spoken of above. Because man has that primordial desire, he desired that he should enjoy contact with what has been manifested by the one Reality which manifests itself as the universe.

Why should these desires arise in man? Because every object of the universe being a manifestation of the Ultimate Reality provides to a small degree the Ananda or the happiness that is characteristic of the one Reality. Man, a fraction, wants to enjoy this Ananda. Therefore, man takes from the manifestation of the Reality as the universe such things in it as will enable him to come into contact with the objects of the universe which he believes would give him the Ananda he desires. A little bit of the Cosmic Mind, the Cosmic Intelligence, man took for creating his mind

which is not only a sensing instrument to detect pain and pleasure but also a discriminating instrument, enabling him to find out causes and effects; it is also a recording instrument which will keep for him impressions of his past experiences. These are spoken of in our literature as Manas, Buddhi and Chitta, respectively.

THE 'I'-PRINCIPLE

Thus, man came into this world with a mind. He took also from the universe those elements which can be combined to constitute the human body, so that the mind might be located in something physical and concrete. If the mind alone subsisted, the happiness arising from contact with concrete things cannot be enjoyed by man, and, therefore, a tangible, concrete, gross body had also to be brought into this world. Thus, it is that the 'I'-principle, the eternal Spirit, that is everywhere, has made use of the perishable and transitory aids, namely, the mind and the body, and in this world man is trying to obtain the happiness that the 'I'-principle sought for.

The truth is that man is not going to get satisfaction from any kind of happiness that he can get in the universe, because that happiness will be only a partial manifestation of the full happiness that is in the Satchidananda. Ignorance shows itself in the form of desire involved in matter, and it will have to be got rid of by man only through experience of the dissatisfaction arising from his contact with the different objects of the universe. Till that ignorance is wiped out, he shall be born over and over again. In other words, he shall come back after death, bringing fresh minds and fresh bodies and going through different experiences. This series of coming and going, or birth and death, will last till ignorance is completely removed. That is what man is as a human being.

An Inspiring Visit to Swami Sivananda

(Sri Daya Mātā)

[President, Self-Realization Fellowship of Los Angeles, America, and of Yogoda Satsanga Society of Dakshineswar, India, founded in 1920 by the late Paramahansa Yogananda]

A small group of Paramahansa Yogananda's disciples from America recently toured India for a year. While there, we had the great privilege of visiting the renowned Swami Sivananda in Rishikesh, on April 20, 1959. Fresh in my memory is the beautiful tribute that Sivanandaji wrote about my Guru shortly after his *maha-samadhi* in 1952:

"A rare gem of inestimable value, the like of whom the world is yet to witness, His Holiness Sri Paramahansa Yogananda has been an ideal representative of the ancient sages and seers—the glory of India. He has rendered yeoman service in the field of spirituality. He has greatly contributed towards the spiritual progress of one and all by setting in action the spiritual dynamo that is latent in man. Sri Yogananda has made it possible for (God's) children to taste the nectar that flows in abundance from the eternal source: the *Vedas* and the *Upanishads*. . . . May the Self-Realization Fellowship prosper well, shedding divine light all over the world!"

When our group arrived at the Divine Life Society Ashram in Rishikesh, on the banks of the Ganges, we were quickly ushered into Swami Sivanandaji's presence. He was seated at a desk on which lay great piles of books and papers. How warmly he greeted us! As though we had met many times before. He is so jovial that it is impossible to remain withdrawn or to feel shyness in his presence. There is a bubbling quality in him, as though he drinks constantly from a deep inner fountain of joy and divine love.

We were introduced to several devotees and visitors. Some were disciples of Swamiji who had come from Europe, Indonesia, and other parts of the world. We met here, also, two Self-Realization Fellowship members (Mr. Joseph and Mrs. Victoria Coanda) from Milwaukee, Wisconsin, who were making a tour of India.

A group of talented devotees entertained us with beautiful music played on Indian instruments; then the hospitable Swamiji served us sweets and handed to each of us a precious gift—a set of his books. We gathered on the grounds, where some of the Ashramites took photographs.

Full of enthusiasm, Swamiji then showed us about the Ashram. In the Eye Clinic, where one of his disciples, a lovely woman doctor, is in charge, we saw patients who had had recent eye operations. We were much impressed by the modern equipment and the evidences of skilful care. We visited the Library, where copies of all the books written by or about Sri Sivanandaji are filed; we were amazed by the large scope of these publications. Swamiji is indeed an inspiring and prolific writer as well as an excellent organizer; nowhere else in India had we seen an Ashram whose activities are so well organized.

We visited the Ayurvedic Pharmacy, where we were presented with bottles of herbal medicines, which are prepared under the watchful eyes of Swamiji.

Shortly before our departure, the disciples and Sri Sivanandaji sang a song composed by him. It was dedicated to Self-

Realization Fellowship, or rather was adapted on the spot as a song of goodwill toward our Fellowship. As we entered our car to leave, this saintly soul presented us with lovely flowers—a symbol, I thought gratefully, of his fragrant friendliness.

We came away with a profound admira-

tion for this great spiritual teacher and for all that he has accomplished in spreading the universal message of the Divine Life Society. We shall always remember with warm affection this man of God—his childlike simplicity and purity of heart. He truly radiates the Life Divine.

Fundamental Objective of Yoga

(Sri Vera Albuquerque, Hong Kong)

Oddly enough, my first lessons in Yoga came to me through an Austrian ballet dancer who was visiting India for the first time in her life.

She was a true and dedicated artist, an enlightened person, gifted in many ways. Her primary interest, in fact, the reason for her existence, was ballet, which she studied and interpreted with attention and enthusiasm. In ballet, as in painting, or any skill for that matter, one could never stop learning and perfecting one's technique. And so it is with Yoga.

She had come all the way to India to read and to find out at first hand more about the principles and teachings of this remarkable philosophy which had influenced her so greatly. Yoga had helped to discipline her in her work, her physical activity, and much of her life.

The wholehearted zeal with which she accepted Yoga aroused my curiosity; so she taught me much of what she had learnt.

The word 'Yoga' means 'union.' With great discipline and effort the mind achieves union with God. Yoga also means 'rule' because the mind must be ruled very strictly in order to achieve its final goal.

The system of Yoga dates back to very early times in India. There are no records left that give the exact dates, but many historians say that Yoga as a cult originated before Buddhism and that Buddha himself was a practising Yogi. Over and over

again, in the teachings and writings of many ancient Indian philosophers, the advantages of Yoga as a discipline for both mind and body have been stressed.

If Yoga were important centuries ago, how much more so is it now, in the troubled world we live in, where materialism is dominant and the spiritual life is thought to be difficult for ordinary mortals?

True, Yoga is essentially based on the philosophy of the East, where meditation and contemplation have become almost second nature to man. Time is meaningless and of no account when one sits under the cool shade of a banyan tree and contemplates nature or man's destiny or the fatality of the universe. Yet the life of the average man today is so full of stress and strain, of tension and nervous irritability, of panic and hurry, that perhaps if he put into practice a few of the elementary principles of Yoga, he would be far better equipped to cope with his complex existence.

For instance, Yoga exercises help to relax the body so as to dispel nervous tension. The exercises are very simple to practise. They are taught gradually by an instructor, so that one never suffers from a stiff neck or aching joints. Unlike the physical exercises, Yoga acts directly on the glands rather than on the muscles. For many people it has become the simplest way to acquire a streamlined figure.

Through Yoga people have been able

to cure themselves of all kinds of organic diseases. Yoga advocates sight without glasses by means of special eye exercises which strengthen and improve the eyes. Here is a wonderful system that offers something for everybody whether it be physical fitness or mental agility, the power of concentration or relaxation. The underlying theme is "a healthy mind in a healthy body."

There are certain stages in Yoga which must be followed step by step. Firstly, Yoga stresses moral discipline. There are ten *dharma*s or virtues which should be practised—self-control, truthfulness, purity, chastity, asceticism, charity, tolerance, patience, humility and sincerity. Only when one has attained these virtues is it possible to strive further.

The next stage requires physical fitness. Certain postures help to strengthen and develop every part of the body. Breathing exercises aid in relaxation which is essential to meditation. Some ascetics have learnt the art of controlled breathing. They can stop breathing at will, sometimes for hours, even for days, so that they can concentrate fully on the divine mysteries without the disturbance of breath.

Discipline is the essence of Yoga, dis-

cipline of the body as well as discipline of the mind. When the body has been controlled and governed rigidly, one has advanced a step higher and is ready for *Raja Yoga* which is (very) important, as it concerns the mind. Now the power of concentration is required to focus attention on some object and to dwell upon it for a time. At first one may get distracted, but with practice and perseverance one is eventually able to sit and meditate on various abstract ideas for long periods.

Finally, one is rewarded with *samadhi* or the (superconscious state) which is the goal that every mystic hopes to achieve. This is perfection in itself and is attained as a result of strict moral, mental and physical discipline brought about in complete solitude—perhaps over a period of many years. For many ascetics, the attainment of *samadhi* means infinitely more than all the pleasures of the world put together. So they go in search of a dense forest or a mountain top to dwell alone and communicate with God.

Yoga has been known and practised for many centuries all over the world. It has become popular of late not merely as a physical culture or a philosophy but as a religion and a way of life.

HINDUISM AND TRADITIONALISM

Hinduism is a progressive historical movement, still in the making. Its adherents are not custodians of a deposit, but runners carrying a lighted torch. The weaknesses of the Hindu faith, which have drawn the institution into disgrace and are today blocking the way for social advance, are due to a confusion between tradition and truth. We must preserve the spirit of truth which will guide us into all truth.

God does not say, "I am Tradition," but He says, "I am Truth." Truth is greater than its greatest teachers. We must realize that the history of the race is strewn with customs and institutions which were invaluable at first and deadly afterwards. Gross abuses, which still survive, require to be cut off with an unsparing hand.

Hinduism insists on the upward striving, not only in the sphere of morals, but in that of intellect. It is not to be regarded either pessimistic or fatalistic. The law of Karma affirms the implicit presence of the past in the present. When we unconsciously or mechanically follow the impulses of the past, we are not exercising our freedom. But we are free when our personal subject becomes the ruling centre.

—Dr. S. Radhakrishnan

A Message

Secret of Happiness

(Sri Swami Swananda)

You all want happiness, joy, peace and progress. Every human being seeks happiness. No one wants to experience sorrow and pain. Unblemished happiness is the goal and aim of all beings. What is real and true happiness? Try to understand this. Where is this to be found? How to find it? Have you ever reflected over these questions? Unless these questions are answered with wisdom you will always be wandering in the woods of misery. Life will be a vain and futile quest for happiness. Reflect well. Seek and understand. Realize true happiness.

Dear friends, true happiness is not to be found in mere material objects alone. Earthly things alone cannot give you real joy and peace, because all things are ever changing and impermanent. They decay and pass away. You also are but a passing traveller through this land of living beings. Your real, permanent abode is in God. God is the infinite ocean of limitless joy, immeasurable peace, light and knowledge. In God you will find a happiness that cannot be found even in all the wealth and material objects of this world. Link yourself with God. To be in contact with God is the surest, unfailing means of obtaining and enjoying the best and the highest happiness in this life.

Try, therefore, to recognize and feel the presence of God. Strive to enter into closer, inward unity, in mind and spirit, with God. Try to attune yourself to His will. Surrender your heart and soul to Him. This is, indeed, the simple, but most difficult to practise, secret of happiness. This is the key to peace and welfare of the individual. A life of inner contact with God is divine life on earth. When you lose

inner contact with God, then all your life is spent in restlessness, misery and frustration. To help you to regain such a link with God is the true purpose of divine life, the true, central purpose of every religion worth its name. Man is born in order to establish his life in communion with God and to attain the supreme fulfilment from this divine communion.

The surest and the easiest method to get into joyous communion with the Divine Spirit I shall now tell you. Know ye, children of God, that God does not dwell in mosques and temples and churches alone. He is all-pervading. He is the Divine Indweller of all beings. The light of God is hidden in all beings. Recognize His presence in all creatures upon earth. Feel His presence everywhere. See the Lord in all. God is enshrined in all humanity. You are the moving temple of God. Therefore, be pure, be truthful, be good and do good. Be virtuous, be simple, humble, compassionate and kind. Thus keep this temple of the Lord pure and holy. Then you will be able to behold the light of God within you. You will then inspire others to lead a noble, divine life in thought, word and action. True divine peace and abundance of God will then be yours.

See God in and through all names and forms. Behold Him in all faces, in your neighbours, your countrymen, in the peoples of all the earth. Behold Him and serve Him in His creation. Serve all. Love all. Be kind to all. Never hurt others' feelings. Never be fanatic. Do not be dogmatic. Be tolerant and broadminded. Share what you have with others. Be liberal. Become totally unselfish. Taste the joy of unselfishness and motiveless love and kindness. Forgive those who offend you in their igno-

ance Hate none. Feel all to be your own self. Become an embodiment of goodness and selflessness and spirit of service. This is the way to God-communion and to attain happiness which has no equal in this world.

Make God the real centre of your life. Worship Him in the purest way. Pray to Him daily. Meditate upon Him. Reflect upon the transitory nature of this world. God alone is real. Repeat His divine name

always, with intense devotion, faith and feeling of love for Him. This is divine life. Your happiness and welfare truly lies in living such a life. O my beloved friends! Lead this divine life and be happy for ever. May God bless you all. May He grant you peace, plenty, prosperity, divine joy and supreme blessedness.

[Adapted from a message sent through Sri Ali Riza Akisan, a correspondent and publisher from Istanbul, to the people of Turkey.]

The Saint-Saviour

(Sri K. R. Radhakrishnan, M.A., B.O.L., Calcutta)

Till now Divinity has had ever so many perfected human incarnations, and it is bound to have many more as long as humanity would exist. Swami Sivananda is one of them. We shall find it hard to reconcile ourselves to the truth of the above statement, for we have all along been accustomed to see only the human element in man and not the Divinity which it embodies. It is no wonder if there be any who cannot see God in Swami Sivananda, for it was not given to all to recognize Sri Krishna as the Lord, or Jesus the Christ as the Son of God, while they walked on earth as men among men. Such is the blinding power of Maya or egoism. Miracles are not the only hallmark of Avatars. Whether all see God in Swami Sivananda or not, he sees God in all, and that is enough to make him an Avatara. He sees God even in those who differ from him.

Whilst the previous Avatars and their teachings, though universal in spirit, were restricted and given by them to a specific community in a limited area, we find that Swami Sivananda's teachings and his personality have penetrated all parts of the world, for his teachings are either for all or for none at all. It is his wish, as expansive as the sky, that all who are

born as human beings should, here and now, obtain the Kingdom of God; it is his contention that all men could attain that even while on earth by the practice of selfless service and devotion to God. Swami Sivananda has won universal recognition as a world-teacher. His sincerity and humility and selfless service have made themselves so patent that he is adored and worshipped throughout the world. His teachings are such that they could be practised by one and all, young and old, man and woman.

The catholicity of his views, the universality of his teachings, the practicability of his methods, the synthesis of his wisdom, the philanthropy of his heart, the ceaselessness of his efforts, the ease of approach to him by one and all, his even love towards all, his utter scattering away of all his 'treasures,' irrespective of any consideration, his ready willingness to impart instructions to whoever may need it,—these are a few among the Kalyana-gunas of Swami Sivanandaji which have made him dear and drawn him close to the hearts of the people far and near.

His teachings are so simple and easy, so rhythmic and harmonious, so dynamic and powerful, so ancient and yet so new,

so graceful and beautiful, so sublime and grand, so easy of reach and yet so precious, that they are a regular treat and boon to the modern man. All his teachings have the sanction of the highest religious authorities of all the civilized nations of the world. He is himself an authority, for he has found in himself the unchallenged truths of all the Yogas and religions. His unceasing insistence on the importance of an all round, Yogic development, his constant emphasis on the need of practice more than mere study, his stress on the necessity of a healthy constitution, an ethically disciplined behaviour, a judiciously trained mind, a morally purified heart, and a spiritually illumined soul, being constantly engaged in the service of humanity for the attainment of the goal of perfection, is simply as perfect as perfect could be.

His zeal is unparalleled; his expression is unique; his promise is immediate. With

the simplicity of an innocent child, with the frolicsomeness of a gay schoolboy, with the vigour of a robust youth, with the sagacity of a sage, with the logic of discrimination of Sankara, with the catholicity of Ramanuja, with the sole dependence on God of Madhvacharya, with the love and compassion of the Christ, with the spirit of right thought, word and deed of the Buddha, with the synthetic, mystic, Yogic vision of Aurobindo, with the optimistic and artistic insight of Rabindranath Tagore, Swami Sivananda has infused a spiritual ecstasy into all those who have chosen to attune themselves to his way of life. He is divine life embodied. His multifaceted activities, like those of Sri Krishna, are not possible for a mortal. As a fully realized soul he has naught to gain which he already does not possess for himself. Yet he works more than most of us. Why does he do so? The only answer is that he is a personification of *Sarva bhuta hite ratah*.

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

The third Adhyaya (chapter) of the *Brahma Sutras* is known as the Sadhana Adhyaya, and deals mainly with the means of the realization and attainment of God, and, incidentally, with other connected topics as well.

PADA ONE

The first Adhikarana (*Tadanantara-pratipattyadhikaranam*) consists of Sutras one to seven, and shows how at death the Jiva (individual soul) goes out of the body along with the Linga or Sukshma Sarira (subtle body), consisting of the mind, etc. (Manas, Buddhi, Chitta and Ahamkara), the five Jnana-Indriyas (organs of knowledge), the five Karma-indriyas (organs of action) and the Bhuta Sukshma (subtle

elements as the seed of the future embodiment). The soul has, at the time of death, a vision of its future embodiment.

The second Adhikarana (*Kritatyaya-dhikaranam*) consists of Sutras eight to 11, and shows how, after living in the orb of the moon (Chandraloka) to enjoy the merit of certain holy acts such as sacrifices, the soul returns by the same path or otherwise (e.g., by the 'path of clouds') for other human embodiments on the earth, under the compulsive stress of Anusaya Karma (a section of the stored Karma, impelling towards new embodiments).

The third Adhikarana (*Anishtadikar-yadhikaranam*) consists of Sutras 12 to 21, and shows that sinners do not go to the

rb of the moon but to one of the seven
ells, and may be born, not in human births,
ut as plants, *etc.*

The fourth Adhikarana (*Sabhavyapat-
adhikaranam*) consists of Sutra 22, and
ays that the souls which descend from the
rb of the moon come by the path of
akasa (ether), Vayu (wind), Dhuma
smoke), vapour, cloud, rain, *etc.*

The fifth Adhikarana (*Natichiradhi-
caranam*) consists of Sutra 23, and says
hat the above transformations are quick
nd brief. The soul then enters a grain
nd passes into a human body, and goes
ut with the semen into a woman's womb,
nd gets embodiment.

The sixth Adhikarana (*Avyadhishti-
adhikaranam*) consists of Sutras 24 to 27,
nd says that the soul, descending from
he lunar orb for embodiment, while stay-
ng in a man's body, has no enjoyment of
he Karma of such body.

PADA TWO

The first Adhikarana (*Sandhyadhi-
caranam*) consists of Sutras one to six, and
eals with the state of dream. In this
matter, Sankara and Ramanuja differ. San-
ara says that dreams are fictitious crea-
ions. He takes dream as an analogy to
how that the world also is only as real as
reams (in absolutistic sense). Ramanuja,
ho affirms the reality of the world, up-
olds also the reality of dreams, and says
hat God creates the real dream-world just
s He creates the real world of our waking
xperience.

The word 'Mayamatram' in the third
utra shows the unreality of the dream-
world according to Sankara. The word, ac-
ording to Ramanuja, means a wonderful
reation. He cites Valmiki's description of
ita: *Janakasya kule jata devamayeve nir-
vita* (born in Janaka's lineage and crea-
ed as a divine creation). It seems to me

that this 'battle' is more fictitious than
real. No one can say that the dream-world
can be regarded as real as the world of our
waking state. The latter is just as it was
before, but the former goes off never to
return. Shakespeare says in well-known
verses:

"The cloud-capped towers, the gorgeous
palaces,

The solemn temples, the great globe itself,
Yes, all which it inherit shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

I regard these lines as being among
the supremest verses in the world. What
does it matter if they are in Sanskrit or
English or any other language? Such ideas
in such words are certainly Mahavakyas
(great utterances). The battle about the
reality and unreality of things is an unreal
thing itself. The world is real but depen-
dent on God and is ephemeral. When you
stress its ephemeral character, you say that
it is *like* an unreal dream (not actually a
dream). When you stress its dependent
character, you call it a real but fleeting
creation of God.

The world is an evolving, fleeting,
ephemeral reality and enables us to work
out our Karmas. But we should not equate
dreams and facts, and say that fact is as
unreal as a dream, or that a dream is as
real as a fact. Dreams are certainly due
to our Vasanas (desires) and are mere hu-
man, shadowy creations, and have not even
the fleeting, temporary reality of the out-
side world which remains, whereas dreams
vanish, never to return.

No doubt, even the shadowy dream-
creations of the embodied soul are willed by
Iswara (God) to enable us to experience
the fruits of our minor Karmas. But how
can we say that the diverse shadow-worlds
in diverse dreams in diverse beings are all

real creations of God? If we imagine a palace in a dream, even God cannot locate it inside a hut, as gross matter is incompressible. I thus submit that the truth

about the real world and the dream-world is midway between the views of Sankar and Ramanuja.

(To be continued)

Vivekachudamani

(Sri Swami Narayananda)

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुत्त्वणम् ।

सुप्तिस्थितस्य किन्तत्त्यास्वर्गाय नरकाय वा ४४८ ॥

448. Maybe the virtue acquired or deadly sins committed by a man in dream, but can they be of any influence or effect when he wakes up? Can they give him either heaven or hell?

Commentary: The repetition of the idea (please see the previous issue) is an indication to impress upon us the fact that Jivanmukti is the supreme state of attainment, in which the Karmas of the past births are burnt up. There is the indication here of the supreme glory of Atma-Jnana, or the supreme knowledge of the Self.

स्वप्नसङ्गमुदासीनं परिज्ञाय नभो यथा ।

न श्रियते यतिः किञ्चित्कदाचिद्भाविकर्मभिः ॥ ४४९ ॥

449. Having known oneself to be unattached and unconcerned like the sky, the Yogi is never attached to actions that are yet to be done, in any way.

Commentary: Like the sky, encompassing all space, and yet remaining unaffected by the presence of numerous forms of matter, the man of knowledge, having realized the one Self or Atma to be the Self of all, to be pervading everything, is not attached in the least to anything, nor is he motivated to perform any action by personal consideration, or for the sake of personal interest, and hence is not bound by his actions.

न नभो घटयोगेन सुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्धर्मेनैव लिप्यते ॥ ४५० ॥

450. The space in a pot is not at all affected by the smell of liquor kept in it. So also the Self is not affected by the limiting adjuncts or by their qualities or nature.

Commentary: The comparison to the space within the liquor-pot indicates that the Atman is not in the least affected by the body, senses or any of their adjuncts, though closely associated with them, in the same way as the pot-ether continues to exist unpolluted, in spite of the air in the pot acquiring the smell of the liquor.

ज्ञानोदयात्पुरारब्धं कर्म ज्ञानान्न नश्यति ।

अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृज्याश्रयत् ॥ ४५१ ॥

451. The actions that have been in operation prior to the dawn of Knowledge are not destroyed, just as, in the case of an arrow that is already shot at an object, it is not possible to stop it.

व्याघ्रमुद्धया विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।

न तिष्ठति क्षिप्तयेव लक्ष्यं वेगेन निर्भरम् ॥ ४५२ ॥

452. Indeed, the arrow aimed at an object with the idea that it is a tiger, cannot be drawn back on finding that to be a cow. It does not stop before it pierces forcibly the thing shot at.

Commentary: The Prarabdha (destiny) of the present life is decided at the time of birth. The Prarabdha Karma has got to be worked out, irrespective of Self-knowledge, though the vast accumulation of Karmas effected in the past births, apart from that which helped to constitute the Prarabdha of the present life, (the former

being Sanchita Karma), is burnt out by the Knowledge of the Atman. Hence the Jnani has no possibility of a future body, so as to work out, as in the normal course, the residue of the Sanchita (accumulated) Karma, which in his case is absent, and also due to the fact that his Jnana does not allow him to form any Agamya (future) Karma, which, otherwise, would be combined, i.e., in the case of an ordinary man, in part or in full, with part or the whole

of the residue of the old Sanchita Karma, in order to shape the Prarabdha of one's next life.

The example of the impossibility of stopping the arrow already shot at an object is indicative of the inevitability of bearing out the fruits of Prarabdha Karma as well as that of the actions performed in the present birth prior to the dawn of Self-knowledge.

'Japji Sahib': 6

Glory of God—II

(Sri Jitendranath Khullar, M.A., B.T.)

[Continued from the previous issue]

How wonderful must be Thy abode (O Lord), from where Thou controlleth the whole universe. Countless musicians play numerous tunes at Thy door, and millions of singers sing various songs. Wind, water, fire and Dharmaraj (king of justice) sing at Thy door. Chitrugupta (divine recorder of all actions of mankind), who writes down everything for the consideration of justice, also sings. Ishwara, Brahma and Devis (gods and goddesses, who have been made beautiful (by Thee) also sing.

Indra sings from his throne. Gods sing at Thy door. Siddhas (Yogic adepts) in their Samadhi, thinkers in their meditation, and contented saints in their (spiritual) pursuits, sing of Thy glory. Brave heroes sing about Thee. Learned men and Rishis (seers) sing while reading the scriptures of all times. The houris (damsels) sing to charm all hearts in all the three worlds. The "jewels" created by Thee sing along with the sixty-eight places of pilgrimage. The great warriors and the four kingdoms sing of Thee. All Thy devotees, who please Thee, sing of Thy greatness.

O Nanak, what can you imagine? There are many more who sing of the Lord and

whom you cannot (even) think of. The Divine Master is ever true and so is His Name. The Creator *is* and shall *ever be*. He cannot go (anywhere). He has created Maya in all its forms and colours. He creates and watches His creation to enjoy its greatness. He does whatever pleases Him. None can order Him. O Nanak, He is the King of kings, and it is but right to surrender (oneself) to His Will. (27)

QUALIFICATIONS OF AN ASPIRANT

Contentment should be your ear-rings. Honour and respect should be your begging bowl. Meditation should be the ash (with which some Sadhus smear themselves). You must be ever ready for the end of your physical being, and your body must be as chaste as that of a virgin. Let faith be your staff. Like the Aipanthis (a sect of Sadhus) consider all orders of saints to be equal (i.e., believe in the universality of religion). Conquering of the world lies in the conquering of your own heart (mastery over self). Prostrations unto Him who is the Pure One, who is without any beginning or end, who has the same form in all ages. (28)

Enjoy knowledge (as your food). Kind-

ness should be your storekeeper. Hear the divine music in every heart. Let the Lord of everything be your Lord. There is nothing in wealth or Siddhis (occult powers). The universe is run on the principles of Samyog and Viyog (conjunction and disjunction). Everyone (reaps) one's own destiny. Prostrations unto Him who is the Pure One, who is without any beginning or end, who has the same form in all ages. (29)

One Mother (Maya), united with (the

Lord), gave birth to three sons (Brahma, Vishnu and Siva). (The first) is the creator of the world, (the second) the sustainer, and (the third) the judge. (But the truth is) He (the Supreme Lord) does whatever pleases Him. His orders (guide every happening). He watches everything, but is Himself invisible. How marvellous is this ! Prostrations unto Him, who is the Pure One, who is without any beginning or end, who has the same form in all ages. (30)

(To be continued)

Taittiriya Upanishad

(Sri D.S. Krishnaiyer, B.A., B.L.)

This Upanishad is so named because it forms a part of the 'Taittiriya Aranyaka' of the *Krishna Yajur Veda*. This is a popular Upanishad which Brahmins chant in religious ceremonies in proper Swaram or intonation.

The *Taittiriya Upanishad* speaks of the life and conduct of man through all stages, the nature of the Supreme as 'Brahmanandam,' and the constitution of man in all the Koshas (sheaths covering the individual soul). The Upanishad teaches the glory of the first cause (Brahman), the glory of creation, the glory of Om (Pranava), the efficacy of Mantras and the Vedas. Finally, it teaches that the bliss of the Atma is the bliss of Brahman, and that by meditation on the Supreme, man would enjoy his supremacy and realize that he and the Supreme are one.

The Upanishad is divided into three parts, namely, Siksha Valli, Brahmananda Valli, and Bhrgu Valli.

In Siksha Valli we find a beautiful address given by the preceptor to young students, as they leave the Gurukula after completing their studies (Brahmacharya

Ashrama). This address is analogous to the convocation address in modern universities.

The teacher invokes Brahman and says: "May I enter into Thee, may Thou enter into me." Then the significance of the Vyahritis (mystic syllables) is explained. Bhuh, Bhuvah, Swah and Mahah are the four Vyahritis, representing the various aspects of the Brahman.

Bhuh is the world, the fire, the Rik (Veda), the Prana. Bhuvah is the sky, the air, the Sama (Veda), the Apana (a form of Prana). Swah is the heaven, the sun, the Yajus (Veda), the Vyana (another form of Prana). Mahah is the sun, the moon, the Brahman (because by Brahman are all the Vedas glorified), and the food.

We thus find, four into four, sixteen aspects of Brahman, corresponding to the sixteen Kalas (rays) spoken of in the *Prashnopanishad*. The student is enjoined to contemplate on the Vyahritis as 'Brahmatman.'

The Vyahritis are the Pratikas (symbols). Within the heart resides the Purusha. He is the solace of life, bliss of mind,

and wealth of peace. The aspirant should contemplate on the heart. This is again 'Pratikopasana,' or meditation on a symbol. Next we find a reference to 'Krama Mukti' or gradual liberation through the High Devata, Hiranyagarbha.

The whole of the physical world has been analyzed and classified into Panktas (fivefold divisions). Meditation on the Brahman has been enjoined in the form of Pankta. The Sruti teaches that all this (the universe) is Brahman. Then it teaches that Om is Brahman. All this universe is Om. Om is Sabda Brahman. It is the sheath of Brahman. It is the first Mantra in the Vedas, the Mantra among Mantras.

Having taught thus, the teacher exhorts the students further: "Speak the truth. Perform Dharma (righteous duty). Swerve not from the study of the scriptures. Let thy mother to thee be a god. Let thy father to thee be a god. Let thy teacher to thee be a god. Let thy guest to thee be a god." These noble sentiments are good for all times.

The Brahmananda Valli says that the knower of the Brahman attains the supreme state of realization. The real, the conscious, the infinite (Satyam, Jnanam, Anantam) is Brahman. From the Atman have sprung all the subtle and gross elements, the vegetables, the food-stuff, and finally, man who is constituted of the essence of food. Life is nourished by food. Life and breath are the basis for Tapas (austerity). Food is the basis for life. Hence this Upanishad enjoins that food should not be despised (or denied). This Upanishad recognizes the importance of the physical life which is the vehicle for spiritual life.

The Brahmananda Valli and also the Bhrgu Valli give a nice description of the five sheaths enveloping the soul of man, starting from the outer Annamaya Kosha

or the gross body which is nourished by food, then the Pranamaya Kosha or the vital sheath, the Manomaya Kosha or the mental sheath, the Vijnanamaya Kosha or the intelligence-sheath, and the Anandamaya Kosha or the bliss-sheath.

Beyond these sheaths lies the Atman within man. The Sruti (revealed scripture) says that bliss is the nature of the Atman thus enveloped. So also is bliss the nature of Brahman. It is also said that 'Brahmanandam' or the bliss of Brahman is infinite Anandam. To have some idea of this infinite Anandam, various measures and grades of Anandam are referred to in the Brahmananda Valli in an ascending order, starting from the Anandam as experienced by man. The bliss of a typical young man, noble and strong, well-versed in the scriptures, the bliss of a Gandharva (a celestial being lesser than a god), the bliss of the Devas (gods), of Indra, Brihaspati and Prajapati are referred to, so as to enable one to comprehend the immensity of 'Brahmanandam.'

The process of creation (evolution and cosmology) is also referred to in this Valli. Brahman thought "May I be many," and the world was evolved, Brahman having entered it. This explains the immanence of God in this universe.

In Vedanta there are two schools of thought, explaining creation and evolution. One is Parinama Vada, i.e., Brahman Himself changes into the world. This has the logical contradictions of pantheism. The other is Vivarta Vada, i.e., the world is only an appearance, a superimposition. It is not real by itself. God alone is real, and He is immanent in this phenomenal world. The world looks real by itself through ignorance, like a "snake in a rope." When ignorance vanishes, the perception of the world as a real entity also vanishes, and what remains is only Brahman, the real, the

absolute, the world being His shadow.

In the Bhṛigu Valli, Varuna teaches his son, Bhṛigu, about Brahman. The five Koshas of man are explained step by step. Bhṛigu first learns that food is Brahman, because from food creatures are born. Then he learns that the vital breath is Brahman, that the mind is Brahman, that intelligence is Brahman. Then he is told that Tapas is Brahman, and he performs Tapas, and then understands that bliss is Brahman.

The Anandamaya Kosha, nearest to the Atman, is the causal body of the conditioned existence. Bhṛigu then learns that beyond the Anandamaya Kosha was the Pratyagatman, the innermost Self. That is Brahman, that is the basic principle of life and existence. That is realized in the form of bliss. The Upanishad winds up by saying that Brahman is all in man, that He is all in the universe. One should contemplate on Him as such.

Sivananda, the Architect of a New World

(Dr. T.M.P. Mahadevan, M.A., PH.D.)

[Professor of Philosophy, University of Madras]

It is gratifying to note that the Message of His Holiness Swami Sivananda is spreading in the world with increasing vigour, and that more and more individuals from all parts of the globe are deriving immense benefit from his teachings. I send my greetings and good wishes to him with a fervent prayer that he should be spared long to continue to inspire mankind and make us quicken our pace on the right royal spiritual road to Perfection.

India is proud of her illustrious sages and saints. They have come in an unbroken line of succession. It is to that illustrious band of true world-leaders that Swami Sivananda belongs. Through his numerous writings and elevating talks, charged with spiritual power, he has been transforming men and women, showing the path of virtue and knowledge. He has been ceaselessly utilizing all his divine talents, including those of the musical and the medical, in the task of creating a new world. A great number of devotees from the East and the West have been inducted into spiritual life under his guidance. During my recent visit to the Pacific Area, I had the pleasure of meeting a group of Sivananda-devotees in Hong Kong. It is good for the world that the number of such groups should increase. May the Mission of His Holiness envelop the earth!

Swamiji's Influence on the Modern World

(Sri N. Subbiah, Colombo)

The grand seventythird birthday celebration of Sadguru Sivananda, at the Colombo Branch of the Divine Life Society, was presided by Sir Kanthiah Vaithianathan, KT., CBE, who explained the significance of the occasion and exhorted the audience to assist in the enrolment of more members of the Society. He then read out the Birthday Message of Swamiji, printed copies of which were distributed. Sri K.P. Haran, one of the important speakers on the occasion, recalled the visit of His Holiness to Ceylon in 1950, and spoke about the appeal his spiritual literature had on the people of today.

Sri K.K. Kumaravel gave a discourse on and at the present time, and extolled the work of dissemination of divine knowledge, but in the the world. Sri K. Ramachandran then traced the referred to an incident that when Swamiji was his milk requirements, he utilized it for printing ted them free. He also referred to the phenomenal ture which emanated from Swamiji's Ashram at Rishikesh, spreading all over the world and winning innumerable seekers of truth. (Also see last page)

Ashram News and Notes

SADHANA WEEK

The four-day biennial Sadhana Week of the Divine Life Society, fortieth in the series, which is also known as All-India Yoga-Vedanta Conference, was held at Sivanandanagar from October 7 to 10. Among the participants were about 300 devotees from various places, who also joined the Navaratri Puja, held simultaneously.

The main features of the Sadhana Week were common prayer, group meditation and practice of Hatha Yoga exercises in the early morning, followed by three sessions of Satsanga, in the forenoon, afternoon and at night. The holding of the 23rd session of the All-World Religions Federation and the 21st session of the Sadhus Federation, respectively, were the additional features.

A number of discourses on the different branches of Yoga, in particular, and religion and spiritual life, in general, were given on all the four days by Mahatmas and visiting Sadhaks, their main themes being: common ideals of religious life and practical aspects of Sadhana; the philosophy of Bhakti Yoga and spiritual experiences; the role of Sadhus in moral regeneration and the spirit of Karma Yoga; the technique of Raja Yoga and ethical discipline; the purpose of religion in the life of the individual and society and the need for catholicity of outlook and mutual understanding; the Vedanta philosophy; and the Yoga of synthesis.

The teaching on Hatha Yoga exercises consisted of practical lessons on Asanas, Pranayamas, Mudras, Bandhas and Surya-namaskaras.

Sri Swami Sivanandaji Maharaj personally directed the conducting of the Sadhana Week and the Navaratri Puja, and gave spiritual instructions to the devotees assembled.

NAVARATRI PUJA

The Navaratri Puja commenced on October 3 and concluded on the 10th, when the Divine Mother was worshipped in Her three aspects, namely, Durga, Lakshmi and Saraswati, with daily Homa, Archana and Parayana of *Devi Mahatmya* and other appropriate scriptures. There were also music performances every night, vocal and instrumental, by local songsters and those from outstations, besides Sankirtan and Bhajan. The night Puja altar, which was specially erected in the Satsanga Bhavan, was beautifully and variedly decorated with festoons and foliage, and colourfully illuminated with twinkling electric bulbs. The main Puja was offered during the day at another altar temporarily fixed in the Bhajan Hall.

On all the nights of the Navaratri Puja, two

students of music (Veena), Swami Venkatesananda, Veena-disciple of Sri Rangaramanujam of Madras, and Swami Madhavananda, Veena-disciple of Swami Vidyānanda of Sivanandanagar, played on the Veena as their Geetanjali to the Divine Mother. Among others who also gave music performances during the Navaratri were Srimati Gnanasundari Raghavan (Veena and vocal), Kumari Sarada Gopalan (vocal), Srimati Vasanta Gopalan (violin), Sri K. Balasaraswati and Sri K. Saroja (vocal), Kumari Brij Mohini (Sitar), Sri Padmanabha Bhagavata (vocal), Sri Subramania Bhagavata (Mridanga and violin), Srimati Vijayam and Kumari Padmini Menon (vocal), and Swami Amarananda of Swargashram (vocal), besides the Swami-musicians of the Ashram.

On the Navami and Dashami nights, Dr. Sivananda Murali gave five dance recitals, after the Manipuri and the Bharatanaty styles, and also sang some devotional songs.

Among those who gave discourses at the Yoga-Vedanta Conference, held simultaneously during the Navaratri celebrations, were: Srimati Swarnalata Agarwal, Principal of the Maharani's College, Kotah, Rajasthan; Pandit Raghavachari, Principal of the Darshan Mahavidyalaya, Munikhet, Rishikesh; Sri Shyam Singh, Principal of J.H.S. School, Bhopa, Muzaffarnagar; Sri Sivananda Neelakantan, of Calcutta; and Swamis Chidananda, Krishnananda, Ishwarananda, and Omtatsatananda, of Sivanandanagar.

Sri Swami Sivanandaji Maharaj gave Mantra Diksha and formally performed the Vidyarambha, in a spiritual sense, to a number of devotees, on the Vijayadashami day.

Among those who attended the Navaratri Puja and the Sadhana Week were: Srimati E. Sita Bai, Sri and Srimati K.K. Dar, Sri and Srimati Thakurdas Bagai, and Srimati Kamala Rathour, of Delhi; Dr. H.S. Nayak, of Bangalore; Mrs. G.D. Bhatia, of Amritsar; Sri Satchidananda Prasad, and Srimati Ratnakumari Sharma, of Patna; Sri Harinandan Pandey, of Laheriasarai; Sri and Srimati K.N.P. Nair and Srimati Chandravati Singh, of Dehra Dun; and Sri Ravindranath Anand, of Calcutta.

OTHER ITEMS OF ASHRAM NEWS

The Ashram arranged a reception, on October 27, in honour of Sri Swami Chidananda, General Secretary of the Divine Life Society, on the eve of his departure to the United States of America, where he could be contacted care of Mr and Mrs Joseph Coanda, 607 College Avenue, South Milwaukee, Wisconsin. Many of the Gurubhais, speak-

ing on the occasion, wished Swami Chidananda *bon voyage* and expressed their unanimous opinion that he was ably suited to spread the message of Guru Maharaj and interpret the spiritual culture of ancient India in the West. He was also accorded send-off receptions by the staff of the Yoga-Vedanta Forest Academy Press, and the local Town-area Committee, on the 28th, the Dehra Dun Branch of the Divine Life Society on the 30th, and the Delhi DLS Branches on the 31st.

On October 24, Dr. D.K. Viswanathan, adviser on malaria control to the World Health Organization, gave a discourse on the working of the grace of Gurudev Sivananda, as experienced by him.

From October 20 to 31, the Ashram had the benefit of hearing Sri Swami Abhedananda Bharati's inspiring Bhajans and Sankirtan. On October 24, he gave a learned discourse on the *Bhagavad-gita*.

On October 17, Sri Sethu Madhava Rao and party, of New Delhi, conducted Bhajan and Kirtan, and Sri Rajagopalachari and Sri Devanathachari, of Conjeevaram, did *Veda-Path*.

VISITORS

The following were the visiting Sadhaks who stayed at the Ashram in the month of October: Sri and Srimati Sivananda Neelakantan, of Cal-

cutta; Mr Wesley and Mrs Betty Washington, of Ohio, USA; Srimati C. Ponnambalam, Sri Suppiah and Swami Muktananda, of Ceylon.

The following were among those who visited the Ashram during the month of October: Mrs. P.D. Moodley and party, and Sri S.R. Naidoo and family, of Pietermaritzburg, South Africa; Sri P.R. Vandayar and family, of Port Elizabeth, South Africa; Sri C.R. Bhadrán, Chief Conservator of Forests, Madras; Sri T. Gopala Menon, Chief Income-Tax Commissioner, Uttar Pradesh; Mrs G.L. Mehta and Dr. B.B. Hingorani, of Bombay; Sri S.S. Sarbadhikari, retired Postmaster General, of Madras; Brig. Vidyadhar Dayal, Col. K.K. Menon, AMC, and Dr. Lakshmi Mirchandani, of New Delhi; and H.H. Swami Visweswara Tirtha, of Udupi.

Sri Swami Sivanandaji Maharaj received the following groups of visitors: 28 students of Radhanath Teachers' Training College, Cuttack; 50 girl students of Teachers' Training College, Rajkot, led by Principal Vimalaben Parekh; 115 girl students and 10 teachers of Vallabh Kanya Vidyalaya, Rajkot, led by Headmistress Indiraben Sanghani; 9 students of Panjabrao Deshmukh Hostel, Delhi, led by Superintendent A.V. Raman; and 75 devotees from Madras, who were on a tour of India.

SPECIAL FLIGHT FROM SWITZERLAND TO INDIA

The European Divine Life Society at Trogen, Switzerland, is arranging a special flight to India, which is scheduled to leave Zurich on 20th January 1960, and return there after a month (on 21st February). The purpose of this arrangement is to enable interested persons in Europe to avail the opportunity of having the Darshan of Sri Swami Sivanandaji Maharaj and stay at his Ashram for a short while, as well as combine an interesting tour programme, covering many places of historic and spiritual importance, in India. Details of travel and expenses are available from Mrs. G. M. Schneider (Sri Sivananda Margarita), *Synthese Universelle*, Trogen, Switzerland.

SIVANANDA PRESS AND ASSEMBLY HALL AT DURBAN

In a message sent for the occasion of the opening (on September 6) of the newly-constructed Sivananda Press Building and Assembly Hall at Durban, South Africa, Sri Swami Sivanandaji Maharaj said: "This printing press is blessed; for it is presided over by a group of saints, Yogis and Nishkama Sevakas (of South Africa). They will feed the machine with the food of spiritual literature. It is a glorious man." The net-work of the Divine Life Society Branches in South Africa is the most active unit of this world-wide organization. Sri Sivananda Sivabakium donated £1000 for the construction of the Press Building. Many others also liberally extended their help, financially and otherwise, towards this noble enterprise.

HOME FOR AGED AND DESTITUTE WOMEN AT COLOMBO

On the occasion of Sri Swami Sivanandaji Maharaj's 73rd birthday celebration held at Colombo last September, Srimati Sivananda Tambyah, a distinguished local philanthropist, made a proposal for establishing a Home for aged and destitute Hindu Women under the auspices of the Colombo Branch of the Divine Life Society. This was widely reciprocated. The birthday celebration, held at the main hall of the 'Tambyah Chatiram,' was largely attended. Sri K. Kumaravel and other important speakers at the function extended their support to Srimati Tambyah's worthy proposal. (Also see page 414)

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This unique publication presents Swami Sivananda's views on a wide range of topics such as the nature of the Reality and the universe, the doctrine of Maya and the path of enlightenment, while giving a detailed exposition of the main Yogas for the purpose of attaining Self-realization. (Price Rs. 4, pp. cr-8vo 388 plus LXX)

SARVA-GITA-SARA

Here is an exceptional work, giving the text and translation of selected verses from 29 'Gitas,' most of them from the Mahabharata and a few from elsewhere, such as Anu Gita, Ashtavakra Gita, Avadhuta Gita, Brahma Gita, Janaka Gita, Rama Gita, Hamsa Gita, Jivanmukta Gita, Narada Gita, Vasishtha Gita, Gopi Gita, and so on. (Rs. 5, pp. 324 plus XXXV)

PRACTICE OF AYURVEDA

This book is a valuable contribution to the Ayurvedic literature in English, and deals elaborately on the theory and practice of India's ancient medical science, while giving general information on health and hygiene, herbal and mineral drugs, dietetics and ancient surgery. (Rs. 5, pp. 509)

New subscription rates: Rs. 4 for one year, Rs. 7 for two years, Rs. 10 for three years. Subscribers may, however, send Rs. 3.75 for one year till the end of this year. Foreign subscription for one year is one US dollar, or eight shillings, which may be sent by International or British Postal Orders.

IMPORTANT NOTICE

Subscribers to *The Divine Life* are requested to renew their subscription for the next year at the earliest. Please quote your subscription number and give your full address in block-letters. The subscription may be sent by money order (one year: Rs. 4; two years: Rs. 7; three years: Rs. 10; foreign, 1 year: eight shillings, or one US dollar). Those residing outside India may send their subscription by International Postal Coupon, or British Postal Order.

We request the members of the Divine Life Society to renew their membership for the next year at the earliest. The membership fee of Rs. 2.50, or five shillings, or one US dollar per year covers the subscription to *Wisdom-Light*.

Anyone devoted to the ideals of truth, non-violence and purity can become a member of the Divine Life Society, which is a non-sectarian institution, embodying in its perspective all the common, fundamental principles of all the religions of the world, or of spiritual life, in general. The Society accords equal place of honour to all faiths and religious traditions, and its members recognize no distinction or disruptive sentiment on account of each others' traditional background or religious affiliation, which the principles or the philosophy and teachings of the Society do not negate. (The admission fee is Rs. 5, or 10 shillings, or 1.50 US dollar.)

We request the Branches of the Divine Life Society to renew their affiliation with the Headquarters for the next year, at the earliest. (The annual affiliation fee of a Branch is Rs. 12, or 20 shillings or 3.50 dollars, which meets the subscription to *The Divine Life*, and *Branch Gazette*, ensuring regular information about the activities of the Headquarters and other Centres, and providing the latest writings of Swami Sivananda.)

TEACHINGS OF GURUDEV IN HIS OWN VOICE

Illuminating speeches, instructive dialogues, and inspiring songs and Kirtans of Sri Swami Sivananda have been recorded on the magnetic tape under the following titles:

<i>Goal of Life</i>	(One-Act Play)	Length	600 feet
<i>A Morning With Sivananda</i>	(")	"	600 "
<i>Practice of Bhakti Yoga</i>	(")	"	1200 "
<i>Vedanta For Modern Man</i>	(")	"	1800 "
<i>Siva, the Darling of Children</i>	(")	"	900 "
<i>Bhagavat Gita</i>	(")	"	1200 "
<i>Siva Gita</i>	(Autobiography)	"	600 "
<i>Ananda Gita</i>	(Questions and Answers)	"	1200 "
<i>Sangita Ramayana</i>	(In Songs)	"	600 "
<i>Essence of Bhagavata</i>	(In Songs)	"	1200 "

Those who wish to have copies of these may send required lengths of tape after consulting Dr. Swami Sivananda Hridayananda (who is the compiler and editor of the above features), or may come to the Ashram with their tape-recorder and get them duplicated. Recording speed: 3½ feet per minute.